



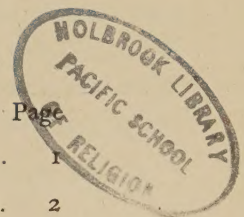
The South India CHURCHMAN

The Magazine of the Church of South India

● MARCH 1970

CONTENTS

The Synod in Retrospect	..	..	..	..	1
Synod Bible Studies	..	..	..	..	2
Equipping the Saints	..	..	..	..	4
Hospet Sumitra	..	..	..	..	5
When I discovered the Synod	..	..	..	..	6
The Late Bishop Sumitra	..	..	..	..	6
Inauguration Address	..	..	..	..	8
On Goodwill	..	..	..	..	9
Counselling: Pastor's Opportunity	..	..	..	..	10
Reports of Commissions at the Synod	..	..	..	..	11
Letter to the Editor	13
News from the Dioceses	14
Trends	15
Book Notes	16
Announcements	16



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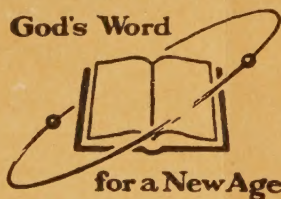
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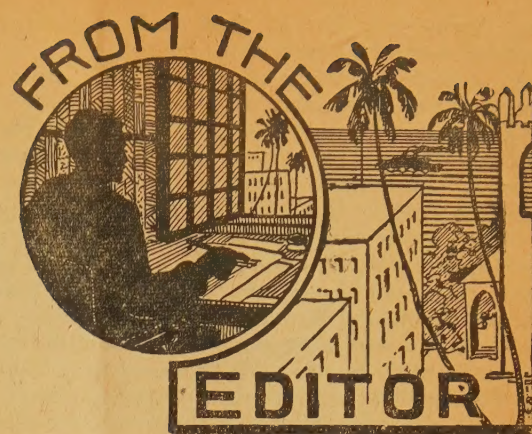
The Synod in Retrospect

What does one feel about the synod after two months? Like so many other conferences, conventions and other gatherings of the Church does it come back to the memory only as the 'noise of a solemn assembly'? It is true that, as one looks back, one cannot think of it as extraordinary or even memorable, either in terms of personalities or on account of momentous decisions. So one could hardly speak of it as a milestone, let alone a 'flaming milestone' as a Tambaram Conference of thirty years ago was called. Yet, one is satisfied that it served the humble but very useful purpose of bringing representatives of the fifteen dioceses of the C.S.I. together for sharing views and experiences and for being both educated on what ought to be the common concerns of that Church in all of them and helped to become active over those concerns.

If the Synod had done nothing more than help the dioceses, through their representatives, take its theme seriously—and seriously to heart—it would in itself have made the Synod assembly worthwhile. For, as we said last month, the theme is crucial to the thinking of the Church on its mission and to the orientation of its entire programme. Perhaps it is inevitable that there should be a tension within the Church with the pull of the new understandings of the nature and function of the Church against strong traditional attitudes of self-importance and preoccupation with maintenance of internal organization and authority. Such a pull became markedly evident over the question of prohibiting litigation by members of the Church against the authorities of the Church over the affairs of the Church. The 'Old Guard'—if one may use the term with no implications of deliberate reactionary attitudes—were fighting in defence of order and discipline, looking at the issue from what was to them a Church point of view. But some at least among the opponents of the proposal adopted what they believed was the only valid point of view, namely that of regarding the official Church as a servant who must be bound even more by laws applicable to all men than others. They pointed out that there were fundamental rights that the Church could not take away and that the secular authority and responsibility of courts of law should be respected and supported by the Church and not treated with suspicion or fear. They also said that it was quite conceivable that official authority might be both legally and morally in the wrong and that, therefore, in any dispute, it must have the humility to let the court adjudicate rather than act as the judge in its own cause. As for scriptural sanction, St. Paul advised all Christians, including the leaders, to suffer loss and injustice rather than go to a court of law against fellow-Christians and did not advocate immunity to the leaders against prosecution by fellow-Christians!

It was a matter for gratification to come across such enlightened arguments and insights at the Synod, though the actual rejection of the proposal only by its failure to gain a two-thirds majority and perhaps with the support of those who had less worthy reasons than such enlightenment would show how the pull of conservative self-preservation is still very strong.

Perhaps it would help the process of re-orientation if the Moderator's Address could be given a different form and status from that of a survey which it now has. This is not to say that the Address this time was nothing but a report. There were a few paragraphs stressing the concern the Church should have for social and economic uplift of the poor and the backward classes of people, and stimulating



the Church to be active in 'total mission'. But, in the main, it was a balanced and useful account of the major events and developments within the C.S.I. during the past biennium. It would be desirable, however, to leave such reporting to the General Secretary and to make the Moderator's address mainly an outline of policies and ventures to be pursued during the next biennium and a stimulation to the whole-hearted and vigorous understanding of them. In other words the Address could be somewhat on the lines of a President's or Governor's address at the beginning of a new session of a Parliament or Legislative Assembly. It may, however, be objected to this that, whereas the President or Governor makes policy and programme statements on behalf of a team of ministers that assumes or continues in power, the Moderator and the Working Committee and Executive Committee lay down their office at every Synod session and new elections have to be made in their places. But, surely, the Church is a body with a continuing mission and guiding principles and those who are elected to office are to be regarded as servants or stewards entrusted with responsibility to help the Church pursue them and not as rulers whose fiat will be law for it during their term of office. The retiring Moderator and Working Committee might, therefore, try to look ahead and indicate lines of development and enterprise for the next biennium and, through an address directed towards such an end, help the Synod also to look ahead and see very clearly what the needs, the tasks and the opportunities are for the immediate future so that the representatives from the dioceses will be able to take back with them a vision, a dedication and ideas for programmes for life and work in their own dioceses. The Synod could then discuss the Address to much better purpose and the newly elected Moderator and Working Committee can direct the activities of the C.S.I. during the next two years according to the guide lines given to them in the Moderator's Address and the comments and resolutions on them at the Synod. As it was, the Synod Assembly appeared to be mainly a talking session rather than a planning one.

We should also like to make some observations on Synod arrangements on a minor key, as it were. On the whole, this Synod Session was much better organized and had more to offer to the members by way of opportunities of learning and sharing than earlier once. The credit for this must go to the Working Committee and the Synod Arrangements Committee who had done wise and careful planning in good time. The actual arrangements for individual programmes, however, left much to be desired. It would have been desirable to appoint certain persons to be in charge of arrangements for the meetings of Sections and for the work of Commissions as was done for worship. This could have ensured that persons appointed as chairmen of individual Commissions would all be well-informed and

not have—as a few of them had—to go about trying to collect elementary facts about the subject of their commission. Such delegation of responsibility would have also improved the physical arrangements for the meetings of the Sections and Commissions and eliminated contradiction of announcements, assignment of rooms without lights for evening meetings, members coming up against locked up rooms which had been announced as meeting places, etc.

The venue was fine and restful and the residential arrangements were quite good, but a few volunteers about the place could have done 'little, nameless unremembered acts of kindness' for the delegates when they experienced some of the embarrassments that arise even in conferences arranged with the most meticulous care for details.

The Nomination Committee did its job fairly well. But, just at the time of voting, there were complaints from a few that they had not got the list of recommendations of the Nomination Committee. In the interests of orderliness and electoral propriety, the lists should be distributed and signatures obtained for their receipt and ballot papers could also be numbered. Technicalities apart, it has also to be pointed out that the Laity seem to have been virtually excluded by the Nomination Committee from both the Theological Commission and the Liturgy Committee. It is not simply that Laity are not 'represented' on these in spite of their being 99% of the Church. But, since

both liturgy and theological formulations have to do ultimately with their life within the Church and their activities outside, the advice and the experience of laymen relating to them could be regarded as being indispensable for the work of these Committees to be relevant and realistic.

A word should be added about the seating of the Bishops by themselves and the delegates from the different dioceses in separate blocks. At the Synod, as unlike in many international or inter-State conferences, there are no sectional interests of Bishops or of different dioceses or other groups to be reconciled with one another, but the whole Assembly is expected to think for the Church as one Body and for the world as what is to be served by that Body. It is true that the Bishops, with perhaps one rather conspicuous exception, did not take advantage of their easy access to the microphone. There was also no visible 'ganging up' of any diocesan block over any issue. But, whereas there was no particular advantage in these segregations, a good opportunity was lost of bishops rubbing shoulders with non-episcopal brothers in Christ and of any delegated member of the C.S.I. sitting together with any other members with no consciousness of barriers between them.

As a final comment it might be said that, on the whole, one saw less of entrenched conservatism and cocksureness and more of decorum and concern for the task of the Church in the world today at this session than at earlier sessions.

Synod Bible Studies

MICHAEL HOLLIS, *former Moderator of the C.S.I.*

'To give the light of the knowledge of the glory of God in the face of Jesus Christ.'—2 Cor. 4:6.

I. THE GLORY OF THE SON

Read: St. John 18:33-40. St. Matthew 25:31-46.

The Theme of the Synod is 'Servants of the Servant Lord'. All Christians accept this in principle but find it hard to practise it, individually and corporately. Is this because we have an inadequate grasp of the meaning of Christ's Servanthood? This, foreshadowed in Isaiah 40:1-11; 42:1-8, is summed up in 2 Cor. 4:6. The glory of God is seen 'in the face of Jesus Christ'. The real human life (Jesus) of God's Anointed (Christ) is a continuing and permanent fact in the revelation of God. The humility of the Son is not merely a temporary expedient to deal with unforeseen sin (See Romans 13:8 and Ephesians 1:14 'before the foundation of the world'). The Cross expresses something in the essential nature, purpose and method of God. There is always servanthood in God's kingship.

So in St. John, Christ's glory is not seen in the resurrection cancelling the cross but in the cross itself. (Jn. 13:31-2 following on the foot washing). Christ's kingdom is eternally 'not of this world' (Jn. 18:36).

Is this linked up with the fact that theological definitions of God could be drawn up with no explicit reference to Jesus Christ. For example, in the Anglican 39 Articles, in the one on God the words Jesus Christ do not occur and in the whole 39 the word 'love' comes only once and then of man's love to God. Nor does 'Jesus Christ' occur at any point in the long chapter about God in the Westminster Confession. This means that 'He that hath seen me hath seen the Father' (Jn. 14:9) has not been taken seriously enough.

The kingship of Christ contradicts human values and

ideas of greatness. It is not only before Pilate that he refuses to use force. God the King is always the king revealed in Jesus. This is the truth to which Jesus bears witness and which Pilate, the representative of earthly kingship, cannot comprehend.

But we too easily prefer to picture God more in accordance with our earthly ways of thought, in ways less challenging to our too human ambitions. So the court of heaven becomes like an imperial court and God becomes as hard to approach as an earthly monarch.

Have we missed the paradox of that vision of judgment in Mt. 25:31-46? The Son of Man comes in his glory and all the holy angels with him. He sits on his throne, with authority over all the nations. He speaks of himself as king. His judgment expresses eternal truth, the truth of his Father's nature and purpose. In that decisive moment he amazes all who stand before him by his deliberate identification of himself, not with the great and powerful but with the hungry and thirsty, the strangers and naked, the sick and the prisoners. There, in the final consummation, the summing up of all things in Christ, he is the one who serves. In this can we not see something in St. Paul's words (2 Cor. 4:6) which is often forgotten?

II. THE GLORY OF THE CHRISTIAN

Read: St. Mark 10:35-45. St. John 13:1-16.

In the Gospels Jesus challenges the world's understanding of greatness. How deeply rooted these false values were is plain from the fact that his words and acts are directed to the disciples—and the lesson has to be repeated again and again. They do not grasp what he means because it

conflicts with every unexamined assumption which they have inherited from the society and culture in which they have grown up and in which they live. Too often the whole armoury of social self-defence is called into action, to make it impossible to hear the challenging message which would upset the traditional structure of values. History and our own experience show us that Christianity can be degraded into a support for norms and customs either obsolete in the conditions of today or even irreconcilable with the truth of the gospel. Slavery was defended by Christians. They were not all conscious hypocrites. Good religious men can deceive themselves where their own interests are involved, or the interest of their own group or community. We have apartheid in South Africa, resistance to the civil rights movement in U.S.A., caste in our own country and Christians resisting change. We can and do refuse to hear Christ speaking.

So is the passage from St. Mark. The misunderstanding is not merely about greatness in this world. James and John want the chief places in Christ's glory. The rest of the twelve share the same misunderstanding. They are angry because James and John have asked first. *All* think as the world thinks and *all* want to lord it over others. *All* hope to be served. Jesus contradicts this for the present and for eternity. He came to serve.

Even after this we find a dispute in St. Luke 22:24-7 about who is the greatest and on the same last night, the foot washing in St. John 13:16. This warns us that men can evade Christ's demands by turning them into external observances. Emperors and kings in the West washed the feet of certain poor people on Maundy Thursday, as the Pope still does today. The English monarchs distribute Maundy money. An ethical challenge has been sterilized by transformation into a religious ritual.

This is because we too often continue to honour those who lord it over others and we want to be like them. We measure success for others, for our family, for ourselves in terms of that worldly greatness, wealth or power, which our Lord rejected for himself and for his followers.

This is at the heart of our Lord's teaching in the Sermon on the Mount (St. Matthew 6). Our religion, our charity, our prayers must not be designed to gain men's praise. If in truth we value a reputation for respectability, a conspicuous place in the list of contributors and a special vote of thanks, or office in the Church, then we may have our reward but not from God. The reward God gives is something the world does not want and cannot understand. Our Lord's answer to St. Peter's question in St. Mark 10:28 challenges us all.

III. THE GLORY OF THE CHURCH

Read: St. Luke 2:29-32. Ephesians 3:1-13.
Philippians 1:27-30. Colossians 1:24-29.

The Church exists for others, not for itself. It is the light to lighten the Gentiles which is the glory of God's people Israel. The Church is not God's kingdom, but the world ought to be able to perceive within the total life of the Church what begins to happen where God is king—to discover the kind of kingship proper to God.

This concerns far more than men's souls, far more even than men. It involves more than the hope that one day all men and women then alive will be Christians. What of the millions dead before that time? We do not use the same concepts but we must take seriously such a passage as Ephesians 3:9-11. God is dealing with the whole of reality, through the Church.

The continuing temptation is to think that this can be done by the methods of the world, that the power of the

Church—and thereby the power of God—can be manifested through wealth and influence and the importance given to its ministers. This is not due just to human wickedness. History is full of evil and cruel things done by good men in the supposed interest of the Church, things which they would never have thought of doing for their own advantage.

So also the general body of Christians has often given to its ministers honours and titles which make it hard for them to remember that they are servants and which hide that servanthood from the world.

We do not believe in love. Jesus in his temptation rejected for himself and for all his followers the world's alternatives to love, as methods of dealing with men (cf. St. Luke 9:51 ff and 2 Kings 1:9 ff). A worldly-minded Church does not reveal Christ, who draws all men to himself by being lifted up on the cross (Jn. 12:32). To reveal him demands Christians and Christian communities ready to be despised, discriminated against and persecuted. But we are too often shocked and surprised when this happens, as if God had failed us. We have forgotten our Lord's clear teaching (Mt. 5:11, Lk. 6:22f and 26, 9:23). The Church can only claim to be Christ's Body if it is prepared to be broken for the world.

So St. Paul can see evidence that the Philippian Christians are God's people in the fact that they suffer for Christ. 'It has been granted' is in the Greek the verb linked with 'grace', the freely given love of God (Phil. 1:29). He also writes of 'filling up what is lacking of the sufferings of Christ on behalf of his body which is the Church' (Col. 1:24-29). In some deep sense the Church as the instrument of God's reconciling of the world to himself (2 Cor. 18 f) must be a suffering Church. This is its glory.

IV. THE HOPE OF GLORY

Read: 1 Cor. 2:6-13. Romans 8:14-25.
Rev. 21:22; 22:5.

It is 'Christ in you the hope of glory' (Col. 1:27). Belief in heaven and hell has faded because too often men's idea of heaven had little to do with God, the God and Father of our Lord Jesus Christ. Eternal life was confused with a natural immortality of the soul. The truth is summed up in St. John 17:3. Knowing God is very close to loving God. It is not theories about God or correct theological definitions, but a fellowship, a relationship not lower than that of persons. If we think of fatherhood as known in the God and Father of our Lord Jesus Christ, it is least inadequately pictured as the relationship of a father with his children. (Eph. 3:14 f)

So eternal life is fellowship with the Christ-like God (Jn. 14:9 cf. 1 John 3:1-3). If God was in Jesus' day the God of Abraham, Isaac and Jacob, he is so now. God's children remain his children, neither absorbed nor reincarnated (Mark 12:26 f). Eternal life, and its opposite, eternal death, depend essentially upon fellowship with God or its absence.

Eternal life therefore always remains the gift of God's love, within 'the gospel of the grace of God' (Acts 20:24). St. Paul speaks of prophecy, tongues and knowledge as 'bound to pass away', while faith, hope and love 'last for ever' (1 Cor. 13:13. New English Bible).

The Christian hope can never be for something which a man can experience in isolation. What is said of the heroes of the Old Testament, 'only in company with us should they reach their perfection' (Heb. 11:39 f), is true of Christians also. Look at Eph. 3:17-19 and 4:12-16. We need one another's fellowship. In Rev. 6:10 f the martyred servants of God cry 'How long?' but have to wait.

Our hope embraces more than ourselves and more than all men (Rom. 8: 14-25). The whole creation groans—even we ourselves groan—waiting to be delivered from the bondage of corruption. We know that we are sons because we have received the Spirit that makes us sons and yet we wait for God to make us sons.

There is no room in our Christian hope for a Kingship for the advantage of Christians, such as we find pictured in parts of the Old Testament, when the nations would become the slaves of God's chosen people (cf.-Is. 49: 23).

Equipping the Saints

THE REV. DR. SAMUEL AMIRTHAM

When we talk of 'equipping the servants' in a general sense, it means training the whole people of God for their ministry in the church and the world:

- (1) training the clergy for their ministry in the church,
- (2) training the clergy to equip the laity,
- (3) training the laity for their ministry in the church,
- (4) training the laity for their ministry in the world.

We shall here concern ourselves only with the last of these because the majority of the people of God are involved here and because this, I believe, is the intention of those who planned this commission.

There are two aspects to the ministry of the laity in the world also. One is directly involved with the mission of the church, the proclamation of the good news of God's kingdom, forgiveness of sin and the freedom of the children of God, and the expression of this in different forms of Christian service. The other is the secular vocation itself, the ministry in the world of business, industry, journalism, politics etc. As Birgit Rodhe put it, 'The layman's problem is to collaborate with the non-Christian and to see the 'secular' situation in which he works as created and maintained by God. If lay people are to recognise themselves, theology must take into account the fact that they live in a world where certain tasks are not strictly the mission of the church'.

The ministry of a Christian in such situations is to discern the factors and issues involved in them, to relate them to one's commitment to Christ and then act accordingly. It is 'to keep responsible obedience in concrete situation', to relate faith to life, or in other words, to evolve a living theology. This is the concern of equipping the laity, or laity formation as it is sometimes called.

An ecumenical consultation formulated this concern as follows—'Laity Formation must help the Christian to know God in relation to his daily life, and to understand the world in which he lives. God created a good world and entrusted it to men. In Jesus Christ He redeemed it from sin and offers us abundant life. He now calls us to take a stand against evil and corruption and to share in His work of transforming the whole of life both in and beyond history.

Therefore Laity Formation must equip a Christian to understand his faith and his worship as related to social, cultural and economic structures, and not just in terms of personal piety. Laity Formation aims not only at the training of the individual layman, but also at the development and radical renewal of the Christian community for its worship of God and its service to the world. The Christian must bring all his joys and sorrows, all his compromises and flatness and doubts into his liturgical life'.

Now if the Laity are to be equipped for this type of ministry they must first be helped to be aware of the seriousness

In Revelation 5: 6 the 'Lion of the tribe of Judah' who opens the book is 'a lamb as it had been slain'. So in Revelation Chapters 21 and 22 the temple of the heavenly city is 'the Lord God Almighty and the Lamb'. 'The glory of the Lord is its light and its lamp and is the Lamb'. There is 'the throne of God and of the Lamb'. The crucified is at the very heart of heaven. There is 'the river of the water of life and the leaves are for the healing of the nations'. 'His servants shall see his face'. 'The Lord God shall be their light and they shall reign for ever and ever'.

of their calling and to feel the need of special training. Hans Reudi Weber tells us that baptism is the starting point for the ministry of the laity and that all Christians should take the sacrament of baptism seriously. He mentions four basic affirmations in this respect, summing up the consensus in the thinking of the World Council of Churches and the Second Vatican Council.

- (a) Baptism is the ordination of the laity, which authorises them to participate in Christ's ministry in and for the world.
- (b) Baptism introduces every church member into a basic apostolic succession, being called to discipleship and mission.
- (c) In baptism every Christian receives gifts of grace for the upbuilding of the church and for Christian service through a secular job.
- (d) In baptism every Christian participates in the dying and rising of Christ and this in the offering of Christ, to offer themselves in loving service to God and man.

However, some Christians, even if they take their baptism seriously, may question the need of any formal training for this type of ministry. We know that without any formal theological training, some Christians practise a style of living, and thus evolve a living theology, though not always articulate. But just as informal secular education of a primitive society is inadequate when 'the society moves from its isolation into the complexity of a modern society, and formal education becomes necessary so is formal training needed when the church moves out of her isolation to involvement into the complexities of a modern technological society. The new situation demands discernment of issues, precision of conviction, and courage to act and this calls for special training. Obviously formal training alone is not sufficient. Basic commitment, development of right attitudes, the support of the fellowship, opportunities of leisure and company to think over and discuss issues are also part of the requirement.

What are the basic things, knowledge of which forms part of the equipment of the laity? The Bangalore Consultation on Laity Education recommended that the following three areas should be included:

1. *The contemporary world*: The study of religion and society in contemporary India; trends in religious renaissance; nationalism; social change and problems of modernization; technological and industrial revolution; secularism; the arts, etc.

2. *The Christian traditions*: Introduction to the Bible; Survey of Church History; Theology and Ethics; Elements of Worship. We would stress that these courses should be taught with reference to the relationship between

the Christian tradition and Christian thought, life and mission today.

3. *Learning to live as persons*: The development of self-understanding and of an awareness of the factors which influence personal growth, including spiritual formation; the acquisition of knowledge about inter-personal relations, group behaviour and leadership.

The three areas should be studied and taught in relation to one another and oriented to the laymen's need to live and think theologically in a particularly immediate context. It is this capacity to think theologically in real situations as a guide for action which is served by the learning of such subjects.

How can such training be given to the Laity? In Western countries it is increasingly becoming common that persons other than ordinands take a formal education in theology. Laity education is achieved further through academies, lay training centres, ecumenical institutions, mobile teams of trainers, literature production, correspondence course, specialised teams like industrial mission, etc. In India also some of these methods have been attempted. We can mention the following:

(1) Using the ordinary apparatus of Christian education through preaching and teaching in the church and church-related institutions. Preaching is often unplanned and caters to the emotional likes and dislikes of the members. Systematic teaching from the pulpit of Christian doctrine in relation to life issues should be encouraged. In as much as Church attendance is very good in India, this opportunity should not be neglected. Here, of course, the imagination and ability of the clergy are needed. However, the preaching need not be done always by the clergy. Co-operation in preparing sermons, dialogues in and after the sermons would be useful means. The clergy is, on the whole, yet to catch this vision.

(2) Formal training at a theological institution for short week-ends or longer periods. The physical facilities of a college, the presence of ministerial candidates and the availability of teachers can be put to use here. The main problem is that people in industry and secular professions cannot often take a vacation to attend such courses. At least some may do so, however, if the idea was presented to them that setting part of their annual vacation to such training would be part of their Christian equipment.

(3) Organising professional or vocational groups at the congregational level to periodically meet—like the Loffeer group in Bangalore—to discuss professional problems. Here is an avenue where co-operation with neighbouring congregations and other denominations is needed and desirable.

We couldn't have C.S.I. Government Executives discussing managerial problems without their Roman Catholic counterparts or Lutheran doctors discussing medical ethics leaving out their C.S.I. colleagues.

(4) Establishing lay centres or institutes, where different groups can go for study and discussions. The Ecumenical Christian Centre at Bangalore is one like this. Opportunities are created there for the meeting and training of Christian journalists, Christian executives, composers, poets and the like. Larger training is provided in citizenship, nation-building, etc. The centre also brings congregations together for mutual acquaintance and joint study.

The German evangelical academies are famous in this respect. The free atmosphere of dialogue and the quality of expert knowledge made available at these centres, attract many secular-minded people, who otherwise are not interested in the church. Men of other faiths and no faith also can participate. With more and more regional theological schools joining to form a united institution, some of the former theological schools can be used for this purpose.

Such lay institutes call for specialised knowledge in the different fields. While it is desirable that more and more clergy get specialised training in one or other fields, the experience of the senior laity must be sought for such training. They should be the guides for their younger colleagues. It must be put forth to them that this is a unique Christian service which only they are qualified to do and it should be recognised that this is their main duty and function in the church.

(5) The lay congress or Kirchentag. This is a biennial feature in the life of the German churches, bringing about 50,000 people for 3 days of listening and study and about 500,000 for a one-day rally. Among other things—think of the impact of sheer numbers on the participants and on society at large—the Kirchentag has called the German laity to an active and responsible life in the world and has provided a forum to discuss even controversial, social and political issues. It is very encouraging to know that a Kirchentag is planned for the Tamil Nadu this year and there are already seminars though smaller meetings in other language areas.

The potential power of impact of Christian laity on the world has no limits. A preacher recently said, 'If in the average church we should suddenly take seriously the notion that every lay member, man or woman, is really a minister of Christ, we could have something like a revolution in a very short time'. It is to release this potentiality that we are concerned in 'equipping the saints'.

Hospet Sumitra

MICHAEL HOLLIS

I want to pay my tribute of thanksgiving and affection. Hospet Sumitra had a longer and more continuous connection with the whole movement through which God gave us the Church of South India than anyone else called to high responsibility in the years after 1947. He accepted the appointment as bishop with hesitation. He found himself beset by problems and difficulties. His growth in grace, patience and understanding and the love which more and more flowed out from him gave striking and manifest proof

that God enables where he calls. I learnt to know him as a fellow bishop, as Deputy Moderator and then as my successor as Moderator. To be consulted by him was a joy, for he really wanted an honest opinion but never failed to exercise his own judgment on any advice that was given him. I know the impression of wisdom and goodness which he left wherever he went, not least outside India. As so many did, I loved and admired him and I thank God upon every remembrance of him.

When I discovered the Synod

LEKHA DANIEL,* *Mysore*

It was quite an exciting experience to see the concourse of the C.S.I. leadership deliberate at Tambaram. Scores of priests, bishops and elected laymen, visitors and observers from sister churches met at the Synod this time in awareness of the present-day challenges. It's a glad thing that the Church is taking a bold step forward.

When man is treading into the cosmos and the conquest of space has changed his outlook, what we see in India, especially in our spheres of Churches, communities and institutions, is that we are unfortunate slaves to sectarianism, gheraos, litigations and other political and social disharmonies or bondages.

In a way, India is a nation of many nations and, therefore, it was good that the Synod had Christian leadership gathered from different cultures, regions and languages. One could also meet old friends and make new ones, crossing the lingual and regional boundaries. The venue of the Synod and its setting thrilled everyone and made them feel proud of the traditions of the Church such as that of building Christian institutions like the Madras Christian College.

Along with all this it is a commendable thing that the Synod dared to take up fresh challenges. One such bold thought was to recognise women's capacity to act as priests. When the Vatican has moved far and is taking rapid steps to authorise nuns to perform priestly duties, one wonders why the issue had not already been taken up in the largest non-Roman Church body in our country, the C.S.I.

Time is up for us, for the Church of South India has to take the lead in extending the kingdom of God to every nook and corner obeying the Master's command, 'Go ye therefore and teach all nations whatsoever I have commanded you' (Matt 28 : 19 & 20). When a woman is shaking India from its own lethargy we have to shake our homes before we think of others and women must feel that their functioning is not to be only second to that of men. There is no need for longer hesitation on this. Let us hope the Christian work will assume a new volume and vigour with the ordination of women.

I viewed with relief the fact that the Church is trying to recognise youth more and more. Last year, when I was in college as a student, I shared the feelings of youth with the nauseating thought that youth is only to be taught. There

was, and there usually is, no sweet word of youth recognition. But not only are the youth in the Church the leaders of tomorrow, but they ought to be part of the effective functioning of the Church now. The tragedy of our country is that a good many youths think that by burning buses, breaking lamps, assaulting teachers or converting campuses for political hooliganism they are standing up for democracy! If Christian youth—wherever they be—could act as peace-makers or with moderating influence the Church which trained them would feel proud. But a good deal of vacuum is being built up among our youth. It is not sufficient for us to feel that we have this seminar or that conference for students and youth. One earnestly wishes that Christian leadership should sit up and think of ways and means of channelising the energy and idealism of youth in Christian traditions. Within a minority community the challenges to, and the distractions of, youth are immense. In this regard, one is so happy that there was considerable support in the Synod for a proposal to reduce the voting age to eighteen years.

One major note at the Synod was the ecumenical thought that inspired talks and discussions to go on between the CSI and other churches. We should work for the day when the same active, creative interest is taken up on a larger scale between the C.S.I. and other social agencies, both Government and private, in order to concretely play our role as Christian citizens to build the India of our dreams.

I'm back home with more inspiration and humility to see how best women's and youth work could be co-ordinated more effectively in the ever changing social and political surroundings. Let us purposefully sing:

We gathered from the east and west of India
We gathered to share and confer—
The men of the Church and the women as well—
Speech after speech and impassioned appeal
Between our devotions intrude ;
Yet what did we do at the end of it all
But strong resolutions pass ?
We've got to do more than that—
Tho' resolutions are all very well—
We've got to do more than that.

The Late Bishop Sumitra

C. S. SUNDARESAN, *Bishop, Rayalaseema*

'Blessed are the meek ; for they shall inherit the earth.'—Matt. 5 : 5.

Bishop Hospet Sumitra celebrated his 80th birth day on the 13th November, 1969. It was a full span of life. His way of life was a disciplined one and he rarely fell ill. Some time ago, it was diagnosed that he had heart trouble which warned him and he was careful in his movements though he carried on his normal walks, etc. On Monday, the 19th January, 1970, as usual he had a happy morning and went about his usual duties. He left the house after 10 o'clock to visit the bank for some transaction. It was after the business of the bank that he suddenly fell down on a pavement and within a few minutes, by 11 a.m., he expired

(at Bellary). His earthly life came to an end without sickness, pain, sorrow, trouble, treatment, etc. He was a man of peace and he was never aggressive and offensive. The Heavenly Father chose to call His servant after full life on earth in such a peaceful and painless manner. Praise be to God !

Mrs. Sumitra was taken unawares. She was waiting for his return from the morning outing but instead she had to face a sudden happening in her life that her beloved husband had left her, accepting the heavenly call abruptly and suddenly. The funeral service was held next day. All the children

* Lekha was perhaps the youngest elected delegate to the Synod. She is running a tutorial institution of her own.

and other relations arrived. More than 20 representatives were present from the Diocese of Rayalaseema. Friends came from different parts of South India to pay the departed sage their last homage. There were services both at the house and at the Holy Trinity Church, from where the procession started and it was a long and orderly one, praising God for the saint's services and rest. The funeral service was conducted by the Bishop in Rayalaseema assisted by other presbyters. There were numerous wreaths placed on the coffin and several decorative garlands covered the coffin. Two sermons were preached, one at the Church and the other at the grave. Both the preachers in their addresses stressed, though along different lines of thought, the late Bishop's dominant character and conduct based on meekness, patience and friendliness. He never aspired for higher places and privileges, though they were given to him. He was always the meek man and yet a firm and strong man.

Bishop Sumitra was born in a big family at Bellary on the 13th November, 1888. He was the eldest son in the family. His parents were Mr. K. Rathnappa and Mrs. Gnanamma. He had his High School studies at Wardlaw High School, Bellary, and graduated at the Central College, Bangalore, and was the recipient of a Gold Medal for his brilliance in English. During those days, there was immense need for highly educated men in the Government services and they were placed in high positions if they were found worthy. Bishop Sumitra, if he had chosen service in the Government, would have retired as a very big officer. He would have earned high salaries. But his commitment to Christ and His Church was very genuine. Though he distinguished himself as a brilliant scholar in the University, he chose to become a preacher of the gospel of Christ.

In 1910 he was sponsored by the London Missionary Society to do his theological course in the United Theological College, Bangalore, and he belonged to the first batch of that College. He was the youngest member of the batch and was the only one who possessed a University degree (B.A.). In his academic record he remained at the top of his class all through.

Immediately after leaving the U.T. College in 1913, he joined the staff of the Seminary at Gooty, and was teaching. He was then invited to work in Tumkur Kanarese Seminary in 1915. He was there till he was posted as pastor to the Brucepettah Church, Bellary, in 1917. He was ordained in the same year. Following this, he was placed in charge of administering the Christian work at Bellary with the designation of Assistant Missionary. In 1926 he went to England to do deputation work for the L.M.S. In 1927 he was one of the delegates of the SIUC to the first World Conference on Faith and Order at Lausanne. In 1934 he was invited to join the teaching staff of the United Theological College, Bangalore, where he continued till 1947. For two years, i.e. 1944-46, he also acted as Principal of the College. Recognising his remarkable contribution to theological teaching and leadership in the Church, the Serampore University conferred on him the Honorary degree of D.D. in the year 1959.

Bishop Sumitra was one of those who were elected Bishops of the Church of South India at the time of the inauguration in 1947. He was appointed to the Diocese of Cuddapah-Chittoor. After the amalgamation of Anantapur-Kurnool and Cuddapah-Chittoor dioceses, which thenceforth came to be called the Diocese of Rayalaseema, he served the Diocese till his retirement in 1963. In 1954 he was elected as Moderator of the CSI which office he held till 1962. He was elected chairman of several union and

interdenominational institutions and guided them ably. His skill as Chairman was in his tremendous patience and sense of humour. He showed unruffled calmness in any circumstance—whether in the form of physical inconvenience or in the form of awkward committee situation or in handling difficult people. He was never angry, though sometimes he expressed his disapproval very strongly. He would allow people to talk at length, but would not himself, or ultimately let other people, lose sight of what they were trying to do, to find what was God's will in each situation. Another writer has remarked that the manner in which he chaired meetings was also marked with a spirit of understanding, flexibility, firmness and dignity. For example, the following is an observation of Dr. J. R. Chandran: 'I vividly remember the way he dealt with a rather noisy and talkative member. When the latter raised a point of order, which was obviously irrelevant to the discussion, Bishop Sumitra in his characteristic gentle and firm manner said, "My order is that you sit down".'

His patience and willingness to listen, his readiness to sit with anybody who wanted to consult him, and his humility which was such that he was never in a position to lose face, all contributed to his ability as a reconciler. He always dealt with people personally, he followed his counsel to others which was 'Never take to a Committee a matter which can be dealt with personally'. His deep love for those with whom he worked and real concern for their welfare, and his love of the people—especially the village people with whom he loved to spend time—his simplicity and humility—these gave him a special kind of dignity and greatness which made outward appearance unimportant. He never asked for any special amenities or consideration when he was touring the villages, and would live contentedly in a simple village hut, after sharing one room with others, or in a tent in the blazing sun. An illustration given by a missionary reveals this: 'I remember his amused account at a harvest festival (when there had been a storm in the night and tent accommodation was inadequate for all the people) of how he woke up in the early hours to find people sleeping not only round his bed but also under it. Then having discovered why his bed seemed lumpy (because of men under it) he went off to sleep again'.

When there was still great bitterness between the CSI and continuing Anglicans in the Nandyal area, Bishop Sumitra and Bishop Partridge were able to lead both Churches to a state of peaceful co-existence. Owing to his personal contact and his going to visit them and talk with them in their homes, a large number of T.C.C. people came family by family into the CSI. By his own calm, quiet, dignified conduct of worship both in Diocesan gatherings of presbyters and others and also in town and village Churches the whole standard of worship throughout the Diocese was improved. He was delighted in spending two or three days in village summer schools of young men or women and other prospective lay leaders, and by his ability to present the great truths of God in a simple way he was able to inspire and train them.

Bishop Sumitra serving continuously for 16 years as the first Bishop of the Diocese of Rayalaseema has rendered memorable service in building together the different parts into one whole united diocese. He introduced gradually integration in the areas of missionary societies and finances. The Diocese thanks God for having given such a good and able Bishop during its infant age. We trust in God that the Diocese will grow on the good traditions built by the late Bishop Hospet Sumitra.

Inauguration Address

Tamilnad Theological Seminary, October 28th 1969

ERIC W. NIELSEN

I shall not bother you with a theological lecture, which I am not supposed to give any way, but there are two things I would like to say today—they are inter-related, simple, perhaps naive but I believe essential and I would like to give them to you here at the beginning of this new theological seminary.

First, I have seen and am working with a great number of theological seminaries in various parts of the world, all kinds of different shapes and sizes and academic standards. And then, being a simple man, I often ask myself: what really is this strange creature called a theological seminary or college? A set of buildings? Yes—and you have the privilege of living and working not only in buildings but in an architectural design with an idea behind it. A faculty, a group of people who teach and know—and a group of students who are to be taught. A library with ideas, thoughts, concepts neatly bound in nice volumes and registered and catalogued on cards. An institution which gives or leads to academic degrees—provided the student reproduces the right answers. Far too often this is a pretty correct picture of a seminary, but is that really enough? Is that really the centre, the substance, that which we are here for?

There are, of course, many sides to the answer, but let us just take one. We are too apt to forget—in its full depth—that a seminary is people, not just Governing Board, faculty and students, but people, persons, each one unique, a community of such people. I know this is naive and simple and a matter of course, but is it really? Is this not perhaps the most central and most difficult reality in the life of a seminary? In one sense this is precisely what the whole work at the seminary is for and about. Each person is on his way, he is walking somewhere, is searching, perhaps confused, in doubt—he has his own background and history which he has to carry and nobody else can carry it for him—and that is as true of the professor as it is of the student.

A seminary is a community of persons and I must learn to respect the other, his different background and opinions; we must learn to accept the full depth of humanity in ourselves and the other in its deepest abyss and its highest aspirations. Here is the chapel, the centre of the design, but the chapel service will not by itself create this community if you do not have it in the reality of your normal living, talking, working together.

This community of persons is a community of learning where the whole group, professors and students, are learning *together*, seeing the questions and problems and together finding the answers. This learning goes deeper than getting a degree or passing an examination (however important that may be); it has to do again with the whole person, the formation of the whole being. Understanding what is the breadth and length and height and depth is more than getting mere knowledge.

And, of course, this community of persons is wider than just those teachers and students who happen to be here at any given time. Behind every one of us there are other people, family, friends; I am part of my parents and my children and I am never just myself, living and thinking in isolation. My language and culture is part of me. The problems, tensions and challenges of my country and my generation are part of my whole make-up, part of my

personality, part of my growing into a full, responsible person. In that sense, this community is representative.

There is also another dimension to this community. We talked about the library. The really fascinating thing about a library is, of course, that these books are not just ideas or systematic concepts but they are really persons. I always find it difficult to throw an old book away simply because its ideas are 'out of date'; perhaps I am just being sentimental, but I find myself thinking: 'Wait a minute! He may not have been the most outstanding thinker, but he had a name; he lived at that particular time in this particular place and this was what he thought and wrote. Perhaps he was wrong, or perhaps he did not see very far ahead, but who was he? What was his background and why did he say what he did?' This is probably not very good advice for a librarian who has to make room on the shelves for more important books! And yet I think there is something here which we should not forget. Behind every one of these books there are people, members of this community who were walking on the road, perhaps fifty years ago, or five hundred years ago, or a thousand years ago. And here we have with us their voices and behind their thoughts we can, if we are sensitive, hear their problems and doubts, their difficulties, their hopes and victories.

Or think of the hymns you are singing here. They come from different parts of the world and from different centuries. Very often the hymns were, in fact, a first confession which a young Church gave to its faith.

Their voices lend words to our prayer and praise today—across cultural and denominational barriers.

Here is our seminary, a community of persons, standing and living at the meeting point between that part of the community which has gone before us and the present community, ourselves and all those we represent; the whole perspective of the seminary as a community has this tremendous horizon reaching back and forwards to our children who are coming after us.

'The Word was made flesh'—this was, and is, the centre of this whole community. But is it not strange that we so often make it word again! We make it into ideas, thoughts, doctrines, which we can discuss in the abstract as a mere cerebral exercise, as something we can put in our pockets and of which we are masters—we make it into a disembodied message which does not really and basically talk to anybody because we have forgotten the full person, man—forgotten that the Word really was made 'flesh' and not mind or intellect. Perhaps this is one of the quite fundamental points where a theological seminary has to struggle in the coming years—to understand, to see and live the full reality that God became man.

'Ideas have Legs' is the good title of a not very good book, written some years ago. Please do not forget the legs which carry the ideas; there are strong and weak, fast and slow legs, but they are part of the persons, the whole man.

A community of persons, real persons, searching, learning, finding together, centred around Him who was made flesh, person, man—fully man.

And then, the second thing I want to say today.

At the centre of a theological seminary—of theology itself—is the resurrection; let us just hint at what this means, or might mean.

I met a New Testament professor in a Tokyo state university; he is teaching New Testament in a Department called 'Western Antiquities'! Just think of how often this is really a quite true description of our work. How often we seem to be simply looking backwards—how often Old Testament and New Testament work in our seminaries really become simply an archaeological/historical search for the 'antiquities'. The Tamilnad Theological Seminary combines various Christian traditions but think of how often we instinctively talk about 'preserving', 'safeguarding' our 'heritage'. That heritage which once was 'reformation' becomes a matter of 'preservation' strangely tame and without power or vitality.

When St. Paul says that if Christ did not rise from the dead, then our faith is empty, how important is that? Why do we so often feel the emptiness and powerlessness? And turn back to the preservation of our heritage and the safety of intellectual concepts? Why is it that the Church which is the community of the resurrection so often has become an association for the preservation of the memory of the dead Christ? Or is this too sharp?

Why is it that we have books and studies on 'theology of resurrection' but so little *resurrection theology*, so little theology which lives out of, draws its power from, the resurrection?

The resurrection means that Christ *lives*, is here—not then, but now. Yes, we have to study the old records in

Old Testament and New Testament *but* in order to meet Him now.

The resurrection of the Word which was made flesh, man, means the power and freedom to be fully man, human. There is an organic connection here between our first point about a community of *persons* and the meaning of the resurrection. It means the power and freedom to accept the full human life with its joys and defeats, its weeping and laughter—with gratitude to Him who gave it to us. Nothing human is outside the realm of the resurrection—and this has consequences for the work and scope of a seminary.

The resurrection means a fundamental starting-point for the relationship of the Christian, the community of the resurrection, with his fellow-man, whatever his culture or religion. Here is a tremendous task ahead of you in the TTS.

[These two points I would like to give to you today: a community of persons where everyone matters and where the whole human life is taken seriously—and at the centre the resurrection, a community of the resurrection, living in the power of the resurrection.]

May God be with you and among you—and grant you that from this seminary will go forth men and women who know, and have experienced, the power of the resurrection, able to serve their fellow man. May this seminary be a lighthouse from which strength and new light will come to the community of the resurrection.

May you have peace of heart and never peace of mind!

On Goodwill*

GEETHA MULIYIL, *Bangalore*

The words 'Peace and goodwill' have been built into the Christmas message. The Angels sang this message to the shepherds tending their sheep on the hills of Galilee. We who have just seen and heard the man on the moon should not find it so hard to believe in angels. Even if the shepherds imagined these words their intuition must have been profound. Truth can be handed on a platter to simple uneducated men. The desire for peace is very very old and very very deep. In recent years peace has had many voices. But the word 'goodwill' has on the whole been ignored. Yet peace is utterly dependent on goodwill. We cannot have the one without the other any more than we can have water with just two parts of hydrogen. Later on in the New Testament St. Paul used the word 'love' and his poem on this theme is the last word on the subject. But the absolute injunction to love which we find in the gospels—'love one another, love your enemies'—is beyond human power. How can we love our enemies—it is an absurd injunction—the basis of Christianity is palpably absurd—so is life itself. There are no doubt a few odd people about who love easily, never take offence and never seek their own. These are the saints. We meet them in real life and pass them by, we even despise them as fools and plan life without them. But to expect everyone to behave like this would be unrealistic.

Goodwill on the other hand seems a lot easier. It is a homelier word and we reach out to touch it because it is within our grasp. A state of being well-disposed towards others should be possible for all of us. But even this maximum requirement is made very difficult for us by the very conditions under which we live. Take the basis of the industrial economy. It is entirely competitive. A busi-

nessman just cannot afford to be well-disposed towards his neighbour. In this world of commerce one man's gain is another's loss. The extent to which this can be carried is symbolised in the phenomenon of the black market—in food, clothes, transport and any other basic necessity. Goodwill does not permit us to outsell, outtalk, outbid or outrace another. Yet we have accepted this as a way of life. The whole business of advertising involves this kind of activity where goodwill is an acute inconvenience. We cover these harsh realities by fine phrases, smooth politeness and certain social codes. Men in power meet in expensive restaurants and over a cup of coffee or a glass of beer make and unmake one another. Even the dignitaries of religious institutions are constantly engaged on committees, pushing others up or down. Manipulation is the order of life and goodwill a luxury no one can afford. The result is that those who want to be genuinely well disposed towards others become drop-outs of our society. There are many young people specially in the west where the system is most successful who want to escape from this stifling situation, and adopt some way of life where they are free to love others. They are compelled by sheer force of circumstance to opt out of the structures based on power. The Christian Church which should never have had anything to do with power structures finds itself as firmly entrenched as others in this non-loving situation. So the drop-outs have no refuge. This is the *raison d'être* of the hippie movement. These youngsters have seen through the hollowness of the entire economic, political and militarist structures in which we operate and are attempting a new way of life. They sometimes call themselves the 'flower' people—they possess nothing, take to begging, walking barefooted and dirty in

* This article, which was requested for the Christmas Number, came just a little too late for being included in it.—Ed.

order to dissociate themselves from the over-clean, starch-stiff, power-driven administratives and businessmen of the world. They smoke drugs which undermine their will to live. We hear that tuberculosis which was wiped out of the U.S. is reappearing because young people in affluent families refuse to eat. This is a phenomenon which is frightening. It is a cloud as big as a man's hand. The power structures of the world, both Church and state, have sensed the danger to their standards and even set the police on them. But no one can deny that they are protesting against the basically non-loving system of life. The young are looking for a world where they can be happy in their relationships, not suspicious and wary. They know that competition and goodwill cannot go together. They feel exactly as the angels did on the hills of Galilee. Jesus anticipated something like this when He made that incredible statement about rich men and the camel and the needle's eye. Indeed the despised hippie is now claiming that Jesus was the first hippie and carry His picture around with them as the founder of their society. Ironies never cease. But they do have a case. The social behaviour of Christ was to say the least dubious. The Pharisees were always accusing him of keeping company with publicans

and harlots. One can't blame them because Jesus did converse with a Samaritan woman sitting beside her near a well. She had had five husbands, a record hard to beat in those times. The disciples were quite embarrassed when they found him in her company. Women followed him about, not so much the respectable ones as the beautiful Mary Magdalene. He even refused to condemn the woman taken in adultery, in the very act, says the gospel. It does look as if the hippies have a better claim on him. Goodwill towards others is only possible for the ne'er-do-wells, the non-ambitious. These become the victims of society but they are nearer the kingdom of God.

Goodwill is the product of a way of life. It does not drop out of the blue. Those from whose hearts goodwill comes unbidden must be protected against society. There is no recipe for goodwill. It is a state of grace, a turning of the heart towards God as the flower turns towards the sun. Perhaps this is the meaning of conversion, not transferring from one sinful community to another, but letting the spirit face God so that light falls upon it. Goodwill is a consequence of God's grace. It is also the minimum for any creative life on earth.

Counselling : Pastor's Opportunity

By REV. EMMANUEL E. JAMES

During the ministry of every pastor, some persons come at one time or the other and say, 'I would like to speak to you for a few minutes. Often their need to talk to the pastor needs more time than a few minutes. When people have serious problems, it might have taken years for their troubles to develop. Therefore it might take several hours on several occasions to help them. Serious difficulties and problems can't be solved with the exchange of a few words lasting for a few minutes.

People come to the pastor in times of need, of personal problems, anxiety, bereavement, family crises and other psychological emergencies. At such times they are eager for counsel that is calm in tone, free from scolding and blame, scientific in content, practical and yet given with appreciation of the values by which people live. A careful consideration of these things points out the need for pastoral counselling. When a pastor is faced with one of the situations enumerated above, is he trained, prepared, confident and ready to help? While we talk of counselling in general, Pastoral counselling deals specifically with the counselling that the pastor is able to give to his parishioners. Pastoral counselling is one of the oldest professions in the world. There is a long and useful background for Pastoral Counselling in the Scriptures. The Hebrew words used in O.T. are *etsah* and *vaatz* which may mean, advice given or received, plans formed, or another Hebrew word *Sodh* which literally means a couch or cushion or pillow and is used to mean sitting together or an assembly either of judges or of friends consulting together (Prov. 15:22, Ps. 55:14). Then, again, during the wanderings of Israel, Moses was their counsellor, and during the time of Judges, Samuel, for instance, travelled widely for this purpose. Prophets like Jeremiah and Ezekiel were concerned about the needs of people.

Jesus Christ our Lord has been the greatest pastoral counsellor and the perfect example for each pastor. He had the unique insight into the needs and problems of people. He not only 'knew what was in man' (John 2:25)

but He was 'moved with compassion' (Matt. 15:32; Mark 1:41) when He saw people suffering. Jesus proclaimed the purpose of His ministry in Luke 4:18. In His ministry to persons, He demonstrated love, sympathy, sincerity and patience. When He helped people, He made no distinction between them. St. Paul picked this up and over the centuries, the Church Fathers, countless pastors and missionaries have followed the example of Jesus.

Several books and hundreds of articles have been written on this subject. In spite of its historical background, pastoral counselling is an emergent discipline in modern terms of the historical mission of the Church. Counselling is a process and not just a lecture or a method. It is an ongoing process of relating to people. It involves a special kind of relationship of a man who is deeply concerned for his fellow human beings. Thus, pastoral counselling is a matter of relationships where *quality* of relationships is very important. This means that the relationships between the pastor who is the counsellor with his counselee (the person who comes for counselling, also known as client in Client-Centred Therapy) should be a dependable relationship. This relationship should enable the counselee to have a trustful relationship with God.

Pastoral counsellor is a pastor who believes in God and pastoral counselling is an expression of God's love. The counsellor and the counselee come to grips with basic existential matters such as the certainty of death, the loneliness of man and the inexplicable longings of man for growth and development which occur both within and without the field of psychology. Hence the pastoral counsellor should know the meaning of life to be an effective counsellor.

Counselling is more than giving advice. It can be developed into a technique and sensitivity. A pastoral counsellor needs to be sensitive to the needs of others. To be sensitive means the ability of the pastoral counsellor to sense and respond to the counselee at his (counselee's) emotional level. The counsellor is expected to be all there, to feel, to hear

carefully and to respond to the counsellee appropriately. This is known as the 'Psychological Availability' of the pastor. 'It is easy to love people from a distance,' says Dostoevsky in *The Brothers Karamazov*. The pastor needs to accept the people as they are with all their pain and suffering. A pastoral counsellor should be a good listener in order to be of help. Strangely enough, one has to know more in order to talk less. His ability to hear depends upon his own sensitivity. The pastor should be empathetic (empathic) which means his capacity for participating in another's feelings or ideas. Pastoral visitation need not be turned into a counselling session but it can be developed into a pre-condition for pastoral counselling.

The role of a minister's wife in pastoral counselling is very important. She can reach areas of concern and persons in the congregation, especially women and children, to whom the pastor normally may not have an access. In order to have a successful counselling ministry, the pastor and his wife need to work as a team, helping each other and supporting each other. Hence, if a minister does not have a stable and happy marriage, he cannot be a good and helpful counsellor.

The nature of information received during pastoral counselling should always be kept confidential. Keeping confidences in counselling is a very important and sacred duty of the pastoral counsellor. This kind of information may include 'privileged communication' or 'confessional information'. The information received during counselling should not be used in preaching, conversation, etc. The pastor should encourage people to have confidence in him as a counsellor. It is good for the pastor that, when he gives a vow of confidence to a counsellee, he should also require one in return from the counsellee.

There are two basic types of methods of counselling, namely, Directive and Non-directive. In directive counselling, the counsellor takes active part and tries to channel the counsellee's thinking, attitude and approach. In the non-directive counselling, also known as 'Client-Centred

Therapy' developed by Dr. Carl R. Rogers, the emphasis is laid upon the fact that within every individual there are latent forces which, if given proper guidance by a skilful counsellor, might be made manifest along constructive lines. In the experience of several counsellors the more directive (Freudian) he is, the more non-directive (Rogerian) he becomes and *vice versa*. In other words, the counsellor may combine elements of both types of counselling in his ministry.

Dr. Howard J. Clinebell in his book 'Basic Types of Pastoral Counselling', deals with: Methods of Informal and Short-Term Counselling; Role-Relationship Marriage Counselling; Family Group Therapy; Types of Supportive Counselling; Crisis Counselling; Referral Counselling; Educative Pastoral Counselling; Group Pastoral Counselling; Confrontational Counselling; Counselling on Religious-Existential Problems and Depth Pastoral Counselling. He also emphasises the Layman's Ministry of Pastoral Care and Counselling.

In conclusion, in relation to Counselling, I would like to raise a few basic questions: (a) How much responsibility should a pastor take for another person in any situation including the counselling session? (b) What happens to the sensitivity of the pastor if he assumes to know how the counsellee feels? (c) How can the pastor deal with and maintain the uniqueness of each individual? (d) What should be the pastor's attitude and principle on the Dilemma of Experimental Crisis? For instance, can and should a doctor make the decision for his patient on his own? Or should the patient make the decision about his treatment or operation on his own on the basis of doctor's advice? Similarly, can and should the pastor make the decision for the counsellee? Pastors should not make decisions for others, but should help them to arrive at their own decisions!

In order to be an effective and useful minister, the knowledge and training in Pastoral Counselling is very important. Properly learned and practised, pastoral counselling can be a great opportunity for all pastors.

Reports of Commissions at the Synod

LAITY

In the light of the report of the Laity Work Committee written by the convener and in the light of his introductory remarks which reflected some progress but which also call us to intensify the efforts to develop this work with a sense of earnestness and urgency, we recommend to the Synod the adoption and implementation of the following resolutions:—

1. In order that a strong and steady lead and timely assistance in such work may be given to the dioceses, be it resolved that the Synod, out of funds made available for lay training, appoint a full-time Laity Organizer or Director of Laity Work for the Synod.

2. Seeing that special training is necessary for persons in charge of developing laity work in the dioceses, be it resolved that the Synod take responsibility, with the co-operation of the Mission Boards where necessary, in making provisions for the training of suitable candidates who, upon return, will take up the task of developing laity work in their respective dioceses, those dioceses guaranteeing appointment of the candidates to the work and support for it. Places for training may include the Ecumenical Institute, Bossey, Switzerland, the Ecumenical Christian Centre, Bangalore, as well as theological colleges within India offering relevant training opportunities.

MARCH 1970]

3. Be it resolved that the Synod commends to the Dioceses the account of the laity work in Madurai-Ramnad Diocese which appeared in the August number of *The South India Churchman* for study of opportunities and methods in order to make an effective beginning.

4. Be it resolved that a committee to co-ordinate the existing lay fellowships such as women's fellowship, youth work, teachers' fellowships, professional workers' fellowships, etc., on the pattern used in the Mysore Diocese to reorient their programme for the equipping of the laity for witness in the world.

SOCIAL AND ECONOMIC CONCERNS

The Commission felt the need to delimit the specific activities of the Church which should fall within the purview of the Committee. At present work relating to social and economic concern is being carried out

1. In institutions such as Schools, Colleges, Hospitals, Hostels and Orphanages,
2. Through Relief and Rehabilitation work arising during times of emergency,
3. Through Special projects related to economic and social upliftment,

4. At the thinking level by study centres (such as the CISRS in Bangalore and Jaffna) by (a) the study of projects in frontier areas of concern to the Church and community and (b) as seminars and conferences on sociological, religious and allied problems which present ambiguities to the common man.

Since category (a) of the above is taken care of by appropriate Boards or Committees, the primary concern of this Commission may relate to the activities other than those represented through established institutions.

It was felt that the Synod Committee should continue to function as a clearing house of information to stimulate, guide and co-ordinate all such work carried out in all Dioceses within the C.S.I. in the field as delimited above.

2. The recommendations for action at the *Synod level* are:

- (a) that each diocese shall constitute a committee for Social and Economic concerns to achieve the objective of the new and emerging concerns of the Church.
- (b) that a seminar be arranged in co-operation with Deenabandhupuram to give training to at least two persons from each diocese who may pilot the work of the diocese in these concerns.

3. The recommendations for action at the Diocesan level are:

- (a) In order that the voice of the Church may become effectively articulated in all areas where social or economic injustice prevails, all media of mass communication and the pulpit should be availed of (e.g. newspapers, magazines, pamphlets, etc.)
- (b) The church should at the outset identify the problems, presenting moral ambiguities and dilemma encountered in life situations within the parishes and the community at large. Leaders both lay and clergy at the pastorate level should accept responsibility to offer the necessary guidance for action which would make the Christian faith relevant, meaningful and operative in these situations in the context of their day to day life. (Some examples envisaged are—Fair Wages Act, Telengana Problem, family planning, age of consent, raffles, etc.)
- (c) There are social and cultural practices and customs, which Christians continue to follow, but which lack the sanction of their faith. It is recommended that the dioceses study these problems in depth, with sympathy, clarity and goodwill without being judgemental, and evolve strategies to eliminate, or at least minimise the evils involved. (e.g. casteism, seeking auspicious days, horoscopes, etc.)
- (d) The church should emphasize the need of its members to become politically conscious and active, as a part of their Christian obligation and duty to the nation.
- (e) It was admitted that the Church as a whole has been put to disrepute through corrupt practices and mismanagement of funds of the churches and aid agencies specially relating to economic projects aimed at improving standards of living of the community. Each diocese should devise a fool-proof machinery of money management which should ensure honest stewardship and economic efficiency. The commission further re-

commends that dioceses should not hesitate to eliminate out of office those who fail to measure up to these standards (e.g. projects involving revolving loans, gift food and clothing material).

- (f) It is also recommended that the dioceses may examine and find ways and means of co-operating with men of other faiths in matters related to social and economic concerns.

DR. JEYASINGAM,
Chairman.

YOUTH WORK

This commission after discussing the Theological Commission's section on the role of the youth in the church and the report of the Synod Youth Committee Secretary, as found in the 'Draft Reports' would like to present the following recommendations for the consideration of the Synod 1970:—

1. (a) the Church initiate a study at the regional level and make survey of the membership in pastorate committees, Diocesan Councils and Committees in the different age-groups, namely 21-25 years, 25-30 and 30-35 years and above 50 years.
- (b) the Synod Executive take steps to amend Chapter III, Clause 4, of the Church of South India so as to provide the right of voting to all communicant members above the age of 18 years.
- (c) the Dioceses be asked to give greater participation for the youth in the total life of the Church including membership in the governing bodies of the church at all levels.
2. The Synod
 - (a) Recognises the need for specialised Training to the Diocesan Youth Workers or Secretaries and authorizes the executive committee to plan a programme for their intensive training.
 - (b) resolves that an annual leadership training course of shorter duration be arranged at regional levels for the voluntary Youth leaders and provide funds for the same.
3. The Synod recommends to all the Dioceses that their Youth Boards or Committees should include representatives from Youth Fellowships/Federations.
4. The Synod asks the Executive Committee to provide the necessary financial assistance to the Church of South India Youth Assembly to be held in Machlipatanam in May, 1970.
5. The Synod authorises its Youth Committee to prepare a questionnaire relating to the needs and problems of the Youth today.

CHRISTIAN LITERATURE AND THE SOUTH INDIA CHURCHMAN

Resolutions on Christian Literature

1. We urge the Regional Christian Councils to organise periodically writers' workshops along the lines of the one organised by the Tamilnad Christian Council. Writers should be trained and encouraged to produce good apologetic literature and literature for young people.
2. We urge the N.C.C. to organise writers' workshops in English with particular reference to the production of suitable literature for the young.

3. We urge the Regional Councils to organise workshops for the training of clergy and laity in the sale and distribution of Christian literature.

4. We commend the C.L.S's recent practice of producing in English cheap editions of Christian books published in the West. e.g. *Work and Words of Jesus*—A. M. Hunter. We urge that this practice be continued and extended.

Resolution on the S.I. Churchman

We congratulate the Editor on the considerable improvement of the magazine over the past two years.

Letter to the Editor

A MODERN LITURGY

Sir,

In your January issue, Bishop Kulendran concludes his comments on the modernising of the Liturgy, by saying that Archbishop Fisher and other competent persons regard the CSI Eucharist as better than that in the Anglican Book of Common Prayer. Cranmer's Eucharist can fairly be described as a liturgy of crucifixion with human sinfulness heavily and repeatedly stressed. The Resurrection is only mentioned in the Creed. The CSI Eucharist has restored the New Testament perspective by making the service a meeting with the risen Christ. Moreover the CSI compilers have considered Christian liturgies of many traditions in doing their work, including earlier liturgies than were available to Cranmer. Finally, the CSI Eucharist insists on the participation of the whole congregation. Liturgical scholars are effectively unanimous in supporting the opinion of Archbishop Fisher. In 1967, the Church of England itself authorised a Eucharistic liturgy which resembles the CSI Liturgy far more closely than it resembles Cranmer's liturgy.

Thus the theologians and liturgical scholars have welcomed the CSI Eucharist. Is it enough to be satisfied with copying the words and forms of the early Christians? Or are we to share too in their experience, which included the making of liturgy? Of course our making of liturgy is bound to be influenced by the worship of the Church down the ages, just as, in their turn, the early Christians were influenced by the synagogue. Again there are certain points, such as the reading of Scripture and the taking of bread and wine without which the word Eucharist should not properly be used. But there is something seriously wrong with our response to the Living God if we try to claim the same authority for every word in any particular liturgy as we claim for the words and actions ordained by Jesus himself. Chapter X of the Constitution of our church prescribes the essential core of a Eucharistic liturgy; I wonder whether there is any congregation of our church which has used these guide-lines to explore the fullness of Christian worship.

Bishop Kulendran makes a demand for the numinous in worship. I suspect that the numinous is more a quality of a tone of voice than of a form of words. But I find it peculiarly disturbing that in his list of religious books with a numinous quality, Bishop Kulendran is unable to list the New Testament. The Bible scholars in fact tell us that the Greek in which the New Testament was written was the Greek of the commercial world, and neither classical Greek nor a special religious language. I imagine that at the first Easter Eucharist (Luke 24. vv 28-32) nothing was lacking, and yet there is not a hint of a special religious language.

1. We resolve that each Diocese shall purchase for all clergy copies of the magazine and be responsible for the collection of the subscription. We also urge the Dioceses to persuade all Diocesan Institutions to become subscribers.

2. We recommend the raising of subscriptions as follows:

Overseas	..	12s (60 New pennies, in the U.K.)
\$ 2.00	..	in N. America
India	..	Rs. 6.00

Vernacular worship was one of the slogans of the Reformation, yet we are now being outdone by the Roman Catholic Church. The Jerusalem Bible uses the best English of any modern version, and it is in this style that the new Mass is being translated into English. For example, the people's response to the consecration in our liturgy is:

'Thy death, O Lord, we commemorate,
Thy resurrection, we confess,
and Thy second coming we await.
Glory be to Thee, O Christ.'

In the new Roman Eucharist, this becomes:

'Christ has died.
Christ is risen.
Christ shall come again.'

The clarity, the progression and the three-fold 'Christ' here express a sense of glory which is missing in our own version despite our fourth line. And yet the words say the same thing!

Modern English in India is influenced more by the English newspapers and the radio than by Shakespeare. A Christian preference for Cranmer is more readily explained by the fact that the cheapest Bible available is still the King James Version. It is good to know that efforts to popularise the Revised Standard Version and Today's English Version are making progress. Can anyone seriously claim that liturgy is the one point at which the vernacular is to be avoided?

Palayamkottai.

Yours sincerely,
R. P. BURN.

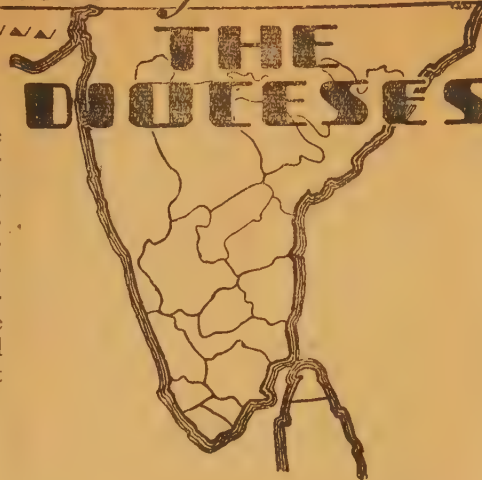
A CORRECTION

Dear Sir,

I must correct one statement in Bishop Kulendran's letter. The C.S.I. Liturgy was not prepared before the inauguration. On the contrary, at the First Synod held in Madurai in March 1948 we followed the Order in the Book of Common Order of the Church of Scotland. It was felt that C.S.I. needed a form which would express its unity and the Liturgical Committee was asked to prepare one. This was first presented to the Second Synod in 1950 and authorized for experimental use. As Moderator I used it at the Synod Sunday Worship.

MICHAEL HOLLIS.

THE DIOCESES



KANYAKUMARI

C.S.I. School for the Blind: The foundation stone for the new School for the Blind was laid on 19th December, 1969, by the Rt. Rev. A. G. Jebaraj, Bishop, Tinnevely Diocese, at Irene-puram. It was a colourful function attended by most of the Pastors and lay-workers of the Diocese and a large gathering of Christians. The School will start functioning from the next academic year.

Tenth Anniversary of the Consecration of the Rt. Rev. I.R.H. Gnanadason as Bishop of the Kanyakumari Diocese

19th December 1970, the day on which the foundation stone was laid for the School for the Blind, marked the above anniversary. A garden party followed by a felicitation meeting, was held in the Scott Christian College, Nagercoil, at 5 p.m. on Monday, 22nd December. More than 600 people took part in the Garden Party. The well-attended public meeting was presided over by the District Judge. The felicitation address was presented by Mr. V. Ezardhas, B.A., B.L., Treasurer of the Diocese. The Rev. Y. Robinson and Dr. Jebamony Ambrose conveyed the greetings of the public. A purse of Rs. 1,000 presented on the occasion, was donated by the bishop for the proposed Old Peoples' Home. It was a time of dedication on the part of all who attended the function for greater service to God and His Church.

Demise of Rev. A. Rajamony

The Rev. A. Rajamony, father of Rev. R. Edward Sam, who retired after 47 years of faithful service, died suddenly on 21st December, 1969. The funeral service, which was conducted by the Bishop of the Diocese on the portico of the Kalliancaud Church at 8 a.m. on 23rd December, was attended by a large crowd including many presbyters. After a moving service in which many leaders of the Diocese paid tributes to the deceased, the mortal remains were interred in the Home Church cemetery by the Bishop.

R.E.S.

NORTH KERALA

Ecumenical Stone Laying Ceremony

The foundation-stones of the Roman Catholic, CSI, Mar Thoma, and Jacobite Churches to be built on the sites allotted

by the FACT (Fertilizers and Chemicals, Travancore, Ltd.) near Thripunithura were laid by the respective Bishops after a joint ceremony on the 29th December, 1969.

The four Bishops arrived at 5 o'clock that evening and were taken in a procession to the tastefully decorated venue of the meeting. After the presidential address by Sri M. K. K. Nair, General Manager of the FACT, the gathering was addressed by the four Bishops. Then followed the laying of the foundation-stones, first of the CSI Church. A large crowd was waiting at the site when Bishop Benjamin along with the other Bishops and the choir reached the site. After prayer Bishop Benjamin laid the foundation-stone. Then they moved to the site of the Mar Thoma church and the Metropolitan laid the foundation-stone and gave his blessings. It is worth noting that the services at the laying of the stones for the CSI and the Mar Thoma churches were held jointly by the two Bishops. Similarly the foundation-stones for the other two churches were laid. Sweets were distributed to the children after the function. Later a dinner was given by the General Manager of the FACT in honour of the four Bishops. It was attended by several high government officials, managers and directors of the foreign and Indian firms in the area and prominent citizens of the locality.

L. HUNT.

RAYALASEEMA

Bishops have been very much to the fore recently in our Diocese. In January we welcomed Bishop Michael Hollis and Mrs. Hollis. At a Retreat for Presbyters and Senior Workers held in Gooty, Bishop Hollis related Paul's letter to the Ephesians to our situation today. He spoke on the necessity for

proper Bible study and we were urged to pose certain questions relating to the passage and then spend time in silence considering what they were saying to our needs today. God speaks to us through His word but we can only hear what He is saying if we take time to stop and listen. After practising this method of study in several sessions, reports were heard from the different divisions in the Diocese and the retreat came to a close with the Covenant Service and communion when we renewed our promise to serve God where He willed. We were happy to have with us Rev. Dr. Wilfred Scopes, Rev. Dr. M. J. and Mrs. Rolles (former missionaries in the Diocese) and three presbyters from the C.I.P.B.C. in Nandyal.

On the way to the Retreat in Gooty Bishop and Mrs. Hollis visited St. Christopher's Orphanage in Muddunur and the Bishop was taken to see the new well which has been gifted by OXFAM. The children and staff gathered round as Bishop Hollis gave thanks for this gift of water which will supply the needs of the children and surrounding fields attached to the Home. Everyone was very grateful for the money which was donated by OXFAM for this project as a result of which many will benefit.

On 19th January Bishop H. Sumitra received the call from his Lord and Saviour. He will be missed by many in this Diocese who looked on him as their friend and beloved leader. For many years he was Bishop of Rayalaseema Diocese and gave wise and humble advice in the early years of the C.S.I.

On 31st January Bishop Richard Lipp visited some of the hostels in our Diocese which receive scholarships from Kindernothilfe, the German organisation of which he is now President. Many of our hostel children are receiving their school education, food and clothing and many other necessities and extras through money being gifted by their foster parents in Germany. When Bishop Lipp visited the hostels in Cuddapah, Jammalamadugu and Gooty he told the children that they are a part of a large family of 6,000 children in 140 hostels scattered throughout India and other parts of the world.

Prior to his visit the first meeting of the newly formed Diocesan Hostels Committee took place when several new and exciting projects were proposed and discussed. Before they returned to their hostels and schools Bishop Lipp was

(Continued on cover p. 3)

[MARCH 1970]

WCC to launch Dialogue
with Men of Living
Faiths

Geneva. An attempt at dialogue on a new level between Christians, Hindus, Buddhists and Muslims will be made at a WCC-sponsored consultation at Ajaltoun near Beirut, Lebanon, from 16th to the 25th of March 1970.

Dialogues between Christians and men of other faiths have been held in several countries in recent years. A consultation at Cartigny near Geneva earlier this year involved Christians and Muslims, and another in Berlin was between Christians, Muslims and Jews. In addition there have been Christian/Marxist dialogues.

But the forthcoming Beirut Consultation will be the first occasion when men of several living faiths will come together at the ecumenical level under the auspices of the World Council to consider the state of present discussions and future possibilities under the theme 'Dialogue between Men of Living Faiths'.

EPS.

Brash Sets New Goals
for Largest WCC Division

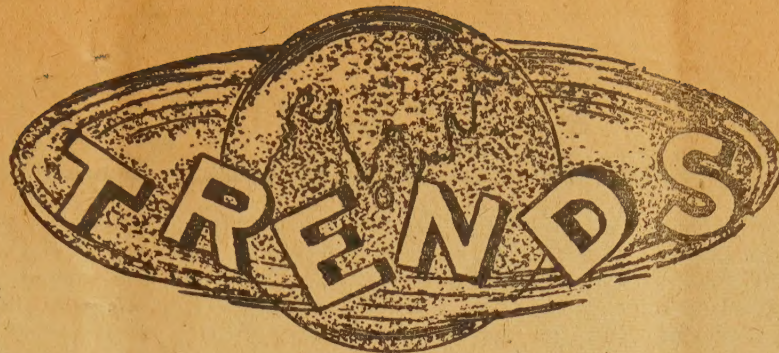
Geneva.—In a major speech to the World Council of Churches' Divisional Committee of Inter-Church Aid, Refugee and World Service (DICARWS), its new director, the Rev. Alan A. Brash, said they confronted a 20th-century world where there was a shrivelling of life through hunger and degradation caused by factors that human knowledge and power could control.

If \$ 3 million an hour could be spent on the Vietnam war, Mr. Brash said, the same wealth could have provided every Vietnamese man, woman and child with an annual income of \$ 1,500.

If the people of Great Britain could afford £300 million a year on cats and dogs, clearly they were able to do vastly more in economic aid for the Third World than £ 200 million annually.

'In a World', he said, where suffering and deprivation come primarily from man's persistent indifference to the welfare of his neighbour, we are called to be ourselves a community of caring and to provide the most relevant ministry of service to people in need that we can.

EPS.



Prof. Hromadka Resigns Presidency
of Christian Peace Conference

Prague/Geneva. Prof. Josef. L. Hromadka, 80, Professor emeritus of the Comenius Faculty in Prague and long-time member of the World Council of Churches' Central Committee, has resigned as president of the Christian (Prague) peace Conference. He was founder and the only president of the movement which was officially constituted as the CPC at an assembly in 1961.

Notice of his resignation was contained in a letter sent to the CPC Working Committee on November 14. In it he expressed full solidarity with the organization's General Secretary, Dr. J. N. Ondra, who had tendered his resignation on November 5.

At the Working Committee meeting at Buckow, East Germany, October 21-24 representatives from member Churches and regional Committees in the USSR, Poland, Hungary, East Germany and Bulgaria maintained they had lost confidence in Dr. Ondra. They said the work of the CPC had stagnated in the last two years.

EPS.

Development Clearing
House Proposed

Berlin.—An International clearing house to give information on development to voluntary agencies was proposed by representatives of 14 government, inter-governmental and Church agencies meeting here.

EPS.

Divisional Committee to Debate
Mission and Development, Racism

Geneva. The contribution that Christian mission can make to the whole development discussion and a close look at the rôle of mission agencies today are two major items on the agenda of the enlarged Committee of the Division of World Mission and Evangelism (DWME) scheduled to meet at the Ecumenical Centre here in December 8-16. Some 60 persons representing all six continents are expected to attend.

EPS.

Role of Laymen Abroad
Viewed by European
Churches

Oegstgeest, Netherlands.

Many European Christians are going out to work in Third World countries as teachers, engineers, technical advisers and businessmen.

The Churches' responsibility to prepare them for these assignments and to respond as Churches to the challenge of development was discussed at a consultation convened here November 10-15 by specialized organizations in Germany, France, the United Kingdom and Holland. Co-operating were the Laity Department of the World Council of Churches and the Conference of European Churches.

Group II suggested that all Churches and mission agencies in the developed countries join in supporting a Christian centre giving information on opportunities abroad and, where possible, acting as a recruiting agency.

Group III encouraged Christians to identify themselves fully with Churches in the Third World to further the unity of the Church throughout the World.

'In some countries,' said Group I, 'there is evidence that the layman abroad cannot be an agent for change but rather acts as an agent of stability and a hindrance to change. European Church agencies sending laymen and volunteers were asked to supply personnel to those areas where their service can be expected to support movements on behalf of just change.'

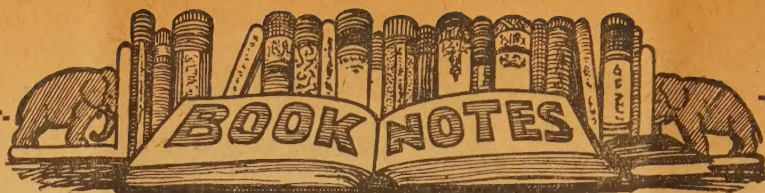
EPS.

NCC/USA Elects Woman President
at Stormy Assembly

Detroit, Michigan. An attempt by black Churchmen, supported by a group of radical white 'renewalists' and some delegates, to gain top posts in the National Council of Churches in the USA was defeated at the triennial assembly here of the Protestant and Orthodox organization which elected its first woman president and re-elected its general secretary, both whites.

While 'black power' was a pivotal issue at the assembly, the gathering also heard demands for attention and influence from a variety of other groups, including women, American Indians and an Arab. And a key issue developed as a 21-year-old man challenged the NCC

(Continued on cover p. 3)



THE MESSAGE OF THE GITA

By Anjilvel V. Matthew, second book in the Serve India Series of the *Ecumenical Christian Centre, Whitefield, Bangalore*. Joint Publishers: C.L.S., Madras, S.P.C.K., Delhi, and L.P.H., Lucknow, 1969, pp. 88, Rs. 2.

Here is a scholarly book, written mainly for ordinary people and not for specialists and scholars. The born teacher that he is, Dr. Matthew has succeeded in presenting to the reader clearly, concisely and attractively the Message of the Gita. The Gita, though small in compass, is a book hard to understand. The merit of the author is that he has understood the difficulties of his readers and has explained every technical word. Each Sanskrit word or phrase has been clearly translated. Hence, for understanding the main doctrines of the Gita, this book may be compared to what a peptonised and enzymised pill stands for the perfect digestion of hard food for weaklings. His approach is, what he himself calls, *vinaya marga* that is the path of appreciation, reverence, humility, and obedience.

The author deals with all the major doctrines of the Gita in ten chapters (the first one deals with his method of approach of *Vinaya* as already stated). The doctrine of Karma is treated under

three headings—namely: karma, a man's work; karma, religious observances; and karma and life here-after. The doctrine on ethics is treated in Chapter V, and the next chapter deals with the relevance of the Gita to modern man. The doctrine of Ahimsa is treated in chapter VII. 'A Vision of God's Glory' is the heading of the next chapter. The succeeding chapters are on Gnana, Bhakti, and love of God. Having in mind the busy life of his readers, the author is brief but clear, and no chapter is more than nine pages long. So this book could be read by busy people while they go to their offices on buses or trains. Half an hour a day for a week will be enough for intelligent laymen to profitably go through this book.

The author's statements regarding the doctrines of the Gita are accurate and will be accepted, I think, by all thoughtful Hindus. However, when it comes to convictions and especially attitudes arising from these convictions, I am afraid many Christians as well as Hindus will disagree and some vehemently so. His basic conviction is that, since Christ shines as the supreme light (axiomatic to Christians), not only the Hebrew scriptures, but even the words of the Upanishads and the Gita 'point to and are fulfilled in Christ,

the Eternal Word of God' (p.87). The author admits that this standpoint will

not be accepted by many Christians as well as Hindus; but this conviction is the mainspring that has inspired the author to study carefully and diligently Hindu scriptures. Indeed, without any appreciation and respectful reverence of the sacred books of our non-Christian brothers, a good rapport for a dialogue between Hindus and Christians is not possible.

The book is packed with information and is full of thought-provoking ideas. While the author stresses much the points of comparison between Biblical and Gita concepts, he does not turn a blind eye to points of contrast. He says, fairly and squarely, in polite words how fundamentally different are Christian concepts from those of Hinduism. 'It is hard for a disciple of Christ to understand' is a phrase he uses to denote the basic and vital differences.

So we commend unreservedly this invaluable book to Christians as an introduction to the study of the Gita. We equally commend this praiseworthy work to the thoughtful Hindu brothers to note our Christian viewpoints since no meaningful dialogue can take place unless both the parties mutually understand their positions.

R. D. IMMANUEL.

Announcements

CHURCH OF SOUTH INDIA

FIRST YOUTH ASSEMBLY

20th to 24th May 1970

Machilipatanam, Andhra Pradesh

Theme: 'Christ is the Answer'

AN APPEAL

Greetings in the name of our Lord and Saviour Jesus Christ. Arrangements are being made to hold the First Youth Assembly of the C.S.I. in Machilipatanam from 20th to 24th May 1970.

The Rev. I. R. H. Gnanadason

Bishop, Kanyakumari Diocese,

Rev. Dr. Samuel Amirtham

Principal, Tamilnad Theological College, Madurai,

16

Mr. Theodore Williams

Evangelist at Large, Emmanuel Methodist Church, Madras and Secretary, Evangelical Fellowship of India,

will be the main Speakers.

The programme will include Main Addresses, Discussion Groups, Challenge Hour Addresses, Rallies, Procession, Talent display, Bible Quiz, etc.

We have decided to pay a travel subsidy of 25% on the to and fro 3rd class fare to delegates who come from a distance of more than 750 Kilometres. This alone will cost us Rs. 5,000. Out of the budget of Rs. 23,000, after deducting all expected sources of income, there is a deficit of Rs. 5,000.

We appeal to all who are interested in the welfare of the youth of the Church to contribute liberally to make up this deficit.

Please send your contribution to

REV. R. EDWARD SAM

Hon. General Secretary,

Kaliancaud C.S.I., Nagercoil-3
Tamil Nadu.

Please pray for the Assembly.

[MARCH 1970]

to take an 'action' stand on its previous statements on religious obedience by accepting his draft card and providing him with guidance as he refuses military service.

The new president of the NCC is the wife of a prominent Episcopal theologian, Dr. Theodore O. Wedel. Long active in Church life, she previously served as president of Church Women United, Vice-president of the NCC and associate general secretary of the NCC.

EPS.

Archbishop Iakovos Reports 'Ecumenical Agony' in Latin America

New York, (EPS)—Roman Catholics, Protestants and Orthodox in Latin America are experiencing a 'state of spiritual re-awakening and ecumenical agony. They reach for one another in a search for solidarity and unity', said Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America.

During a visit to 17 cities in five Latin American countries he said he observed 'a desire to lay the groundwork for co-operation so that they may rebuild the image of the Church to the point that the people expect'.

EPS.

Christian Peace Ethic Published in Germany

Hanover (EPS)—A document entitled 'Christian Peace Service—theses on the Christian Peace Ethic in the present World situation' was published on December 1 by the Council of the Evangelical Church in Germany (EKD), firmly rejecting all moral justification for war.

'Since the purpose of military armament today,' it says, 'can only be to prevent the outbreak of nuclear warfare, and since "restricted" wars involve the risk of nuclear escalation, it is no longer

possible for Christian ethics to speak of a 'just war' as was still conceivable at the time of the Reformation'.

The aim of all responsible political action today can only be 'to try to balance the opposing interests of states, to establish social justice and to protect the freedom of states and individuals within the framework of world peace'.

These aims, says the document, can be achieved if the states abandon the use of military methods for the settlement of conflicts and (instead of regarding the good of their own nation as absolute) recognize a charter of joint interests and aims which benefit all states. This means that 'the ideal of national state sovereignty must be superseded by that of international solidarity'.

Tamil Nadu C.M.'s Assurance to Christians

'On behalf of the Government of Tamil Nadu, I would, on this occasion like to give an assurance to the Christians of this state, of our sincere desire to continue unaltered, all the safeguards to which they are entitled, as a minority community. Their interests are safe and secure at the hands of my Government and their legitimate claims in all matters have and will always receive our most favourable consideration, as may be proved in many instances recently'.

This assurance was given by Mr. M. Karunanidhi, Chief Minister of Tamil Nadu, while presiding over the 60th birthday celebrations of the Rt. Rev. Dr. Lesslie Newbigin, Bishop of Madras of the Church of South India.

Mr. Karunanidhi paid a magnificent tribute to the Christian community as a whole and to the missionaries in particular for their valuable contribution in fighting ignorance, poverty, disease and hunger.

Explaining his attitude to religion, the Chief Minister said: 'I am a Christian without a cross, a Muslim

without a *lungi*, a Saivite without *vibuthi*. But I and my party follow many principles of Christianity in our efforts to raise the living conditions of the poor and the downtrodden, without any religious or caste considerations'.

NCCR.

Rural Experts Advise on Mission Priorities

Geneva—One of the key problems facing rural areas is the breakdown of the 'micro-structure' of the villages, a consultation on 'The Christian Mission in changing Rural Areas' was told here recently.

The visible centres of community life are disappearing, the participants agreed, and young people now look to the city for their values and models as a result of the influence of mass media.

The consultation suggested the Church can offset this disintegration of village structures by inspiring the indigenous leaders to remain in the village and equipping them with skills for community organization.

—EPS.

(Continued from p. 13)

able to meet and talk with the wardens and correspondents and hear about the children and how the money was being used to improve conditions in the hostels and provide for some of the necessities of the homes. Mr. Luder Luers accompanied Bishop Lipp to Gooty and spoke about the organisation and finances under his direction in the Indian headquarters of Kindernothilfe in Madras. The German families, as well as sending money, take a personal interest in the child and through regular letter-writing and photographs and occasional presents, seek to help one who is poorer than themselves. Both the children and the foster parents pray regularly for each other and praise God for this fellowship across nations, colour and creed.

E. S. WILLIAMSON.

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